England: Church of. A Catechism.

# A PARAPHRASE WITH ANNOTATIONS UPON THE Harder Paſſages of the ENGLISH CATECHISM.

*Anno Domini*, 1674. *Auguſt* the 13th.

BRITISH MUSEUM

THE

# PRÆFACE.

ROm. 10. 17. Faith cometh by Hearing; and Hearing, by the word of God. *That is, the Christian Faith* (Joh. 14. 1.) *cometh by Catechizing, and that there be perpetual Catechizing, it is the plain will and word of God. Or thus, Although the knowledge of God the Creator, may be gotten by the Creatures without Oral Instruction* (Rom. 1. 19, 20. *compared with* Rom 10. 15, 16.) *yet the Christian faith, or, The knowledge of God Redeemer,* (Joh. 14. 1.) *cannot* ordinarily *be had without being instructed in it, either by Father, or Mother, or Nurse, or Teacher,* i.e. by word of mouth.

*man or woman, or Maſter, or Dame, or ſome Catechiſt ordained, and by an account required of ſuch Inſtruction.* (Acts 8. 31. Epheſ. 1. 13. & 6. 4.) *That therefore ſuch Oral Inſtructions be Perpetual, and an account required of it, is the plain word of God, and his ſtrict Will, as here* Rom. 10. 17. *ſo alſo* Gen. 18. 19. Deut. 6. 7. *compared with* Deut. 4. 10. Epheſ. 6. 4. *and in other places.*

*Examples alſo hereof we have, as elſewhere, ſo eſpecially in* Acts 8. 37. *compared with verſes the* 34, 35, 36, *and* 38.

*And* Gen. 5. 24. Enoch, *in Hebrew,* Chanoch, *had his name from being Chatechized or Dedicated to God. So alſo Enoch the Kainite,* Gen. 4. 17. *For in the* form of Godlineſs, *The Worſt men ſtudy to come as neere as they can to the Good.*

*Now the great uſe, which the firſt, and beſt* Proteſtants, *as well as the firſt,*

*and*

*and beſt*, Chriſtians *made of theſe things, was this; They hence ſaw the incomparable benefit, of being born of Chriſtian Parents, and of being bred-up under them. For thereby they ſaw all ſuch in the ſure way of being Inſtructed in the Chriſtian faith, becauſe moſt certainly All ſuch* were *made*, or might be made *partakers of* the hearing *mentioned in this text*, Rom. 10. 17. *that is, not only of that* ſhorter *faith*, Jeſus, the Chriſt, the Son of God, *Joh.* 20. 31. *Or*, Father, Son, and Holy Ghoſt, and one only Catholick Church; *But of the* larger *all-ſo, namely* The vow in Baptiſme, The Creed, The Ten Words, The Lords Prayer, *and* The Doctrine of the Sacraments.

*This then being, if not the full and whole meaning of the Text*, Faith by Hearing, *yet for certain the greateſt, and moſt neceſſary part of it; What remaines, but that all Fathers and*

*Mothers*,

*Mothers, and Nurſes, and Maſters, and Dames, and indeed All, that have the charge of others, be much in the religious practice of it? That is, that they be much, as the Scripture ſpeaks* (Deut. 6. 7.) *in* whetting *the principles of Chriſtian Religion upon all under their charge* in private, *and in deſiring, and preſſing their Miniſters to do the like* in publick *alſo?*

*And moreover, by their conſtant preſence at Evening-ſongs, in honouring, and encouraging the whole buſineſs ſo much, as poſſibly they can?*

*That ſo, the Hearing of faith meant in the Apoſtle, being more Common and General, then it is; the faith it ſelf may not be ſo Rare as it is: Which God grant for his mercies ſake in Jeſus Chriſt! For out of all doubt, one great Reaſon, why in theſe dates true faith is ſo much deſired, is, Becauſe this one Scripture-meanes of it, is ſo much neglected.*

is lacked

*But*

*But the Lord make all, and every one of us to ſee, and acknowledge, and endeavour to reform our heinous Recheleſneſs in this point, before it be quite too late: or, before the Faith of Chriſt be ſo exceedingly put to it, as in all likelyhood ſhortly it will be, if there be ſo much of* ſome *Hearing, and ſo none of* this *!*

But the Lord make all, and every one of us to see, and acknowledge, and endeavour to reform our heinous Rechlessness in this point, before it be quite too late: or, before the Faith of Christ be so exceedingly put to it, as in all likelyhood shortly it will be, if there be so much of some Hearing, and so none of this!

# A short Paraphrase, with Annotations upon the harder places of the English Catechisme.

## The First Partition.

### *The Title with the Vow in Baptisme.*

A *Catechisme, that is, to say, An Instruction to be learned of every Child* [Isa. 28 v. 9. 10. Whom shall he teach knowledge? and whom shall he make to understand Doctrine? *them that are weaned from the milk*, and drawn from the brests. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.] *before He be brought to be Confirmed by the Bishop* [that is, before that with his own mouth, and in his own person he enter into Covenant with his God. (2 *Kings* 23. 3. *And the King stood by a pillar and made a Covenant before the Lord* ——— *and all the People stood to the Covenant.* Isa. 44. 5. *and another shall subscribe with his hand unto the Lord.*) Or, before that in his own person, and with his own mouth, he take upon himself his Baptismal vow.]

Question.

*What is your Name?*

Answer.

*N. or M.*

Q. *Who gave you this Name?*

A. *My God-fathers and God-mothers in my Baptisme, wherein* [not whereby, but by vertue of the Institution, and Word and Gods promise in the New Covenant, as mighty as God Himself] *I was made a member of Christ* [not Natural, but Mystical, that is, of the Church of Christ, Act. 9. 4 *Why persecutest thou me?* that is, my Church? 1. Cor. 12. v. 12. *So also is Christ*, that is, the Church of Christ.] *The Child of God* [by Adoption and Grace.] *and an Inheritour of the Kingdome of Heaven* [not Absolutely and Irrespectively, but only upon Condition of doing my endeavour to perform, keep, observe, and do my Baptismal vow, which follows presently after.] upon those words of *S. Paul*, *Rom.* 8. 17. *See*, saith a good Commentator, *with what lovely Titles the Apostle doth set forth the Dignity of the Baptized, that they are the Children of God, and Heirs of God, and Fellow-heirs with Christ, and therefore his Brethren.*

Q. *What did your God-fathers and God-mothers then for you?*

A. *They did promise, and vow three things in my Name.* [That is, standing in my steed.] *First, that I should forsake or renounce* [that is, vow and promise to forsake or renounce] *the Devil and all his works, the Pomps and Vanities of this wicked world, and all the sinfull lusts of the flesh. Secondly that I should believe* [that is, promise to believe] *all the Articles of the Christian faith. Thirdly that I should keep* [that is, vow to keep] *Gods holy will and Commandments, and walk in the same all the Daies of my life* [that is, promise to walk. The *three* for the Solemne and Publick *vow of the three*, by a Metonymie

tonymie

tonymie of the subject for the Adjunct. As 2 *Tim.* 1.9.--grace which was *given* us in Christ Jesus, before the world began; that is promised and decreed, to be given. *Jerem.* 1. 10. See, I have this day set thee over the Nations and over the Kingdoms, *to root-out, and to pull-down* that is, to tell them aforehand, that, unless they repent in time, *rooted out and pulled-down* for certain they shall be. And no otherwise here; *Renouncing* for the solemn and open vow to Renounce: *To believe*, for the solemn and open vow to Believe: *To Keep and Walk*, for the solemn and open vow to Keep and Walk. And that this is the true, and designed sense of the Church, it shall appear presently after, to wit, from the Answer to the fourth Question concerning Baptisme (where also some things about the Office of God-fathers and God-mothers, deserving rather to be catcht-after, then declined.) But now, that, *in this sense*, Infants when grown-up, shall Renounce, Believe, and Keep, safely enough their Sureties at the Font may undertake, who presently doth not percieve? For these things *in very deed*, at least *in some measure*, they doe doe, when being become Catechumeni, they do answer to the next following Question, *Dost thou not think* ——— ? *Yes verily*: *And by Gods help so I will*: ——— But in a *very special, signal, manner*, do it, they do, when, before the Bishop and his Archdeacons or other Presbyters round about him (so venerable a Presence) Every one with a lowd voice Answers for himself, *I do*, to that grave Question, *do ye here in the presence of God and of this Congregation renew?* ——— And *And every one*, saith the Book, *shall Answer, I do.*

## A little Item.

Were it not for the Comprehensiveness of Tropes; the Scripture and Church had never uttered, their High and Heavenly Notions, in so few words. No marvel therefore though their most divine Theologie hath seemed, and doth seem Vain, and Lying, and Nonsense, to all them, who by thinking, have not been able to reach the very things, and in their mind to comprehend them.]

Q. *Doest thou not think, that thou art bound to believe and to do, as they have promised for thee?*

A. *Yes verily*: [See and Compare the Apologetical enarration of the Answer to the 4th Question about Baptisme, a little after] *And by Gods help, so I will: And I heartily thank our Heavenly Father, that he hath called me to this State of Salvation through Jesus Christ our Saviour. And I pray*——

## The Second Partition.

### *The Creed with the short summary of it.*

*Catechist.* ~~*Rehearse the Articles of thy belief.*~~

A. *I believe in God the Father*——

Q. *What doest thou chiefly learn in these Articles of thy Belief?*

A. *First I learn to believe in God the Father, who hath made me, and all the World.*

*Secondly in God the Son, who hath redeemed me, and all mankind.*

*Thirdly, in God the Holy Ghost, who Sanctifieth me* [not, *hath* Sanctified. For his great work is

not

not past; but is yet in doing.] *And all the Elect People of God* [that is, The Holy Catholique Church, Elected doubtless full and whole with that Election, which is mentioned, *Psal.* 65. 4. Blessed is the man whom thou *choosest*, and causest to approach unto thee, that He may dwell in thy Courts; We shall be satisfied with the goodness of thy House, even of thy Holy Temple.]

## The Third Partition.

### *The decalogue with duties towards God and our Neighbours.*

Q. *You said that your God-fathers and God-mothers did promise for you, that you should keep Gods Commandements. Tell me how many there be?*

A. *Ten.*

Q. *Which be they?*

A. *The same, which God spake in the* 20th *Chapter of* Exodus; *saying: I am the Lord thy God, who brought thee out of the Land of* Egypt, *out of the House of Bandage.* [That's the Preface or Introduction.

I. [That is, the First Commandement.] *Thou shalt have none other Gods but me.*

II. [That is, the Second Commandement.] *Thou shale not make to thy self any graven,* &c.

Q. *What doest thou chiefly learn by these Commandements?*

A. *I learn two things: My duty towards God* [in the Four first Commandements, or, in the Commandements of the first Table] *and my duty towards my Neighbour,* [in the Six last, or, in the

Commandements of the ſecond Table. The Ten words, in *two Tables* of Stone. *Deut.* 4. 13.]

Q. *What is thy duty towards God?*

A. *My duty towards God is, to Believe in Him, to Fear Him, and to Love---- and to Serve Him truly All the daies of my life.* [Which words ſeem to be the Myſtical and higheſt ſenſe of the Fourth Commandement, and may not altogether unfitly be called *The Sanctification Sabbath*: To the right keeping and ſanctifying whereof, the two other Sabbaths ſeem to have been inſtituted; to wit, *The Creation-Sabbath*, or, the Sabbath properly ſo called, or, Sater-day; and *The Redemption Sabbath*, or, the Lord's-day, or, the Firſt day of the week.]

## The Fourth Partition.

### *The Lord's Prayer, with the ſhort meaning of it.*

Catechiſt. *My good child know this, that thou----*

Anſw. *Our Father, which art in Heaven ----*

Queſt. *What deſireſt thou of God in this Prayer?*

Anſw. *I deſire my Lord God our Heavenly Father, who is the giver of all---- And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay Amen, So be it.* [By theſe laſt words who does not preſently conceive, (that which doubtleſs is the very truth) that the Church meant, that *Amen* ought alwaies to be here ſaid by the Miniſter as well as People, and that it ought to be accounted a true part of the Lord's Prayer?]

The

## The Fifth Partition.

### *The Doctrine of the Sacraments.*

Queſt. *How many Sacraments hath Chriſt ordained in his Church?*

Anſw. *Two only as generally neceſſary to Salvation.* [That is, thoſe things, in the devout, frequent, and conſtant uſe whereof, the generality of men obtain Salvation, and no otherwiſe,] *that is to ſay, Baptiſme, and the Supper of the Lord.*

Q. *What meaneſt thou by this word, Sacrament?*

A. *I mean an outward and viſible Sign, of an Inward and Spiritual Grace, given* [or promiſed] *unto us; Ordained by Chriſt Himſelf, as a Meanes whereby we recieve the ſame, and a Pledg to aſſure us thereof.* [Here note we well, that to the truth and our Church, All the Ordinances of Jeſus Chriſt, Sacraments, Prayers, Faſtings, Alms, &c. are not only Duties and Pledges, but alſo, Means and Effectual Inſtruments for obtaining the Ends propoſed and the Graces promiſed.]

Q. *How many parts are there in a Sacrament?*

A. *Two: the outward Viſible Sign and the inward Spiritual Grace.*

Q. *What is the outward viſible ſigne, or form in Baptiſm?*

A. *Water; wherein the Perſon is Baptized, in the Name* [or into the Name] *of the Father, and of the Son, and of the Holy Ghoſt.*

Q. *What is the inward and Spiritual Grace?*

A. *A death unto ſin, and a New Birth unto Righteouſneſs* [that is, a ſolemn and open Vow (by inward Grace) to dye unto Sin, and to live unto Righteouſneſs.] *for being by nature born in ſin, and the children*

*dren of wrath, we are hereby* [that is, Not by the outward work of being Baptized, but by the death unto ſin, and new birth unto righteouſneſs, as but now theſe things have been explained; that is, by the Vow in Baptiſm; for the Stipulation or Anſwere of a good conſcience towards God, *1 Pet.* 3. 21. ſeems to be nothing elſe but the Vow in Baptiſm.] *made children of Grace.*

Q. *What is required of Perſons to be Baptized?*

A. *Repentance*, [that is, the ſolemn and open Vow of Repentance] *whereby they forſake* [that is, Vow to forſake] *ſin: and Faith*, [that is, the open and ſolemn undertaking of faith] *whereby they ſtedfaſtly believe* [that is, Vow firmly to believe] *the promiſes of God made to them in that Sacrament.* [that is, in the office of this Sacrament expreſly propoſed, as long ago, in very deed made by God.]

Q. *Why then are Infants baptized, when by reaſon of their tender age, they cannot perform them?* [that is, cannot themſelves ſolemnly and openly Vow and promiſe theſe things?]

A. *Becauſe* [the plain truth is] *They promiſe them both by their Sureties: which promiſe, when they come to age, themſelves are bound to perform.* [So that this one place may ſufficiently convince or demonſtrate, that the Church here and in the Baptiſmal Vow, meant, by Renouncing, Believing, Repenting and Keeping the Commandements, not ſo much the Things themſelves, as the Vowes, Purpoſes and Promiſes of the things, ſolemnly and openly undertaken. But now, that, in this ſenſe, the Infants, when come to age, ſhall Renounce, Believe, Reform and Keep, who ſees not but that their ſureties may ſafely enough undertake? Nor truly

is this New, or Strange, or beſides the uſe of Scripture, and of Common life, That Little-ones, and meer Infants, as yet knowing no ſuch thing, nor indeed able to know it, Parents yet and other Friends ſhould firmly, and according to law bind to thoſe things, which are good and profitable for them. For the uſe of Scripture is clear, as elſewhere, ſo eſpecially in, *Deut.* 29. 11. Where *Little-ones* in their Mothers arms *do enter, or paſs into Covenant* with the Lord their God. And for the uſe of Common life, What more common, then that Parents taking care for the good of their Chidren, do provide that they be written and taken into the Poſſeſſion, or true right, at leaſt, of profitable Livings and Farms? Not abſolutely, but upon condition of yielding and paying unto ſuch or ſuch a Lord, ſuch or ſuch yearely Penſions or Services? And ſo in very deed if they do not, that they ſuffer the wretched loſs of ſo good Proviſions? Juſt ſo (every one may ſee) is it in this matter: Infants by their Parents and other friends are in Baptiſm dedicated to God and Religion; are tyed to make good their Baptiſmal Vow; and this unleſs they ſhall have done, muſt looſe the Inheritance offered and promiſed by Chriſt; of Grace, here; as hereafter, of Glory, *&c.*

Moreover, whereas many do *ſtinck* and *ſhift* themſelves from that great charity of undertaking for Children at the Font, upon this thought chiefly, that they fear they cannot ſafely enough undertake according to the Charge at the end of the Office; This Errour ſure they will no longer erre, if ſo be they will ſincerely and ſimply conſider, what the thing it ſelf ſuggeſts unto us.

For

For who ſees not, that all Believers of the Univerſal Church, are every whit as much bound to all things in that Exhortation, as are the Sureties at the Font? Or, which comes all to one, Whatever be the Command or Threat after the Office, that all that, whatſoever it be, belongs to the whole Church, & not only to its repreſentatives, the God-fathers and God-mothers then preſent? And this

*Firſt*, Becauſe, whereas the Exhortation has nothing in it, but fraternal Correption and Admonition; That theſe do alike concern all Chriſtians, what Chriſtian dares make any the leaſt doubt?

*Secondly*, Becauſe, whereas within Fourty years after St. *John*, we find that God-fathers, and God-mothers were Inſtituted, we rightly conceive alſo, to this end they were not inſtituted, that for themſelves, every one in his own perſon, ſhould hear and anſwer, But that they ſhould be the Repreſentatives of the whole Church; and that they ſhould for that turn be Her Mouth and Eares; And ſo that all Believers whatſoever, do both hear and ſpeak and undertake, what they, ſtanding in their ſtead do hear, and ſpeak, and undertake. But all that we ſee to be nothing elſe but what, as occaſion may be, every believer is to attempt and purſue. For what believer dares plead himſelf exempt from any little word of the Lord Jeſus Chriſt? and by name from that, *But when thou art converted, ſtrengthen thy Bretdren? Luke* 22.

*Thirdly*, Becauſe the Office of a God-father, or God-mother has in it the ſenſe and ſignification, not ſo much of Burden, as Honour; and not ſo much of any new Care impoſed (for as but now was ſaid, nothing new is impoſed) as of a new Occaſion

to do good gotten and obtained: when namely, upon any occasion offered, the God-father many times makes his Surety-ship a fit occasion to monish the Infant, now come to age and understanding.

Add hereunto, that, as all other Appointments and Usages of the Primitive Church, so this also, may we observe, has this for its main end, the increase of Charity and Neighborhood, not of Costs and Burthens; (whilest namely, both the Intreated and Intreators become very obliging to one another; these, that they ask nothing else but what without violation of Religion and Civility ought not to be denied them; and those, that they readily lay hold upon the Occasion of increasing Christian love.) And to what should Christians so earnestly bend themselves, as to the sovereign end of all Christianity? that is, *To Charity, out of a pure Heart, and good Conscience, and Faith unfeigned?* 1 Tim. 1.

But now, if through the changing of Habitations, or any other irresistible Providence, any one cannot admonish and instruct his little one, as he most desireth; then let him well remember, that those Duties do lie upon all other Christians that are at hand, and not at all upon him: Because in that case the performance of them is to him *morally* impossible.]

Q. *Why was the Sacrament of the Lords Supper ordained?*

A. *For the continual remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.* [Prolepsis. Not that *remembring* is the one only end of the Ordinance, (for there are many other, and those expressed in the very Scriptures;

and

and among others theſe three, 1. That we annuntiate and ſhew unto the Father the death of our Lord until he come, 1 *Cor.* 11. 26. that is, till the Lord Jeſus come to judge the quick and the dead; that is to ſay, ſo long as this world endures. That in every of our Communions we offer unto God that *one* and the ſame Offering, which *to him* our Lord himſelf *once* offered upon the Croſs, *Heb.* 10. 14. And this (as in that very Text) the Apoſtle teacheth, to our Perfection, *i.e.* to our Juſtification, and Salvation, the only perfection and conſummation of Believers. For in this Service we, though not in audible, yet viſible words, do tell God to his face, that he muſt needs forgive and ſave all us penitent Believers. Becauſe to this end, by his own Covenant, the Lord Jeſus by his death hath made our peace and full attonement; and this very death that we in that way which Chriſt hath taught us, do now offer and preſent unto him. But this, whether Sacrifice, or manner of offering, he at any rate ought not to diſpiſe, *&c.* 2. That all the Merits of the Body and Bloud of Chriſt, may in the very act of receiving be applied and clapt cloſe to the Souls of all worthy Receivers; as taught we are, not only in the Anſwer to the third Queſtion, *verily and indeed received* by the faithful *in* the Lords Supper, but alſo in 1 *Cor.* 10. 16. *The Cup of bleſſing which we bleſs, is it not the Communion of the Bloud of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt?* as if he ſhould have ſaid, without all doubt it is. And 3ly. That the unity and communion of Believers may be kept whole and entire: 1 *Cor.* 10. 17. *For we being many, are one Bread, and one Body*——and elſewhere often:) As then

then we began to ſay, in this Anſwer the Church ſeems thus to have ſpoken, not that it conceived *remembring* to be the whole and only end of the Ordinance, but becauſe it ſaw that to be the end which in the *very* Inſtitution was expreſly mentioned (for it is the buſineſs of a Catechiſm to propoſe not all things, but the eaſieſt and moſt undoubted.)

Q. *What is the outward part or ſign of the Lords Supper?*

A. *Bread and Wine, which the Lord hath commanded to be received.*

Q. *What is the inward part or thing ſignified?*

A. *The Body and Bloud of Chriſt*, [that is, the Merits of Chriſts broken Body and ſhed Bloud] *which are verily and indeed* [theſe words note we well] *taken and received by the Faithful* [that is, by all thoſe who are ſo faithful to Chriſt and Conſcience, as not to allow themſelves in any ſin] *in the Lords Supper.* [That is, in the very act of communicating are applied to the Souls of all ſuch, by no other power then that very ſufficient one, namely, the power and virtue of the Inſtitution, Word, and Promiſe of Jeſus Chriſt himſelf.]

Q. *What are the Benefits whereof we are partakers thereby?*

A. *The ſtrengthening and refreſhing of our Souls by the Body and Bloud of Chriſt, as our Bodies are by the Bread and Wine:* [that is, Even as when we have faſted till the houn of receiving (as was uſual to all devout perſons; not as though they held ſuch faſting to be abſolutely neceſſary, but becauſe they never knew the godly to have drawn near unto God in ſo ſolemn a manner, without ſome ſuch ſelf-denial, previous and preparatory) as, I ſay, ſtrictly abſtaining

ſtaining from all meat and drink till the time of receiving, we find then, by the Bread and Wine received, that our Spirits are raiſed, and our Bodies refreſhed; and to ſpeak generally, after every pretty long abſtinence and wearying of the body, we find and feel, that upon wholeſome food received, we do become more ready and able to go through with the duties and buſineſſes of common life; ſo alſo if worthily, and as is fit we have communicated] *by the Body and Blood of Christ*, that is, by certain ſecret and ſilent, yet ſtrong and effectual influences from the death and reſurrection of Jeſus Chriſt [*Phil.*3.10,11. *Heb.*9.14. *Acts* 3.26, &c.] *ſlipt and put into* our Souls, as at other times, & by other waies, ſo eſpecially *by and after* the uſe of the Communion, we ſhall obſerve our ſelves become more erect and reſolute to caring, doing, and executing all buſineſſes of our ſpiritual life, then if at this time we had not communicated. So that in this point, the Church may be thought to hold-up unto us the certain Rule for diſcerning and judging of our ſelves, whether we have worthily received or not; for if worthily we have uſed theſe Myſteries, for certain we ſhall obſerve our ſelves more reſolute and earneſt to caring, doing, and executing all buſineſſes of our ſpiritual life, as to the ordinary and moſt conſtant tenour of it, then otherwiſe ſure we had been.]

*Article* 25. --by the which he doth work *invisibly* in us.

Q. *What is required of them who come to the Lords Supper?*

*A. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead*

*lead a new life*; [for this unfeigned and ſetled purpoſe of heart, is the certain and infallible proof of true penitence] *have a lively faith in Gods mercy through Chriſt*; [that is, and whether, ſecondly, they be fully perſwaded in themſelves, that all their ſins whatſoever, ſhall be pardoned to them *in Chriſt*, that is, *in the way of the Goſpel*, comprehending in it as Repentance, Faith, and Charity, ſo alſo the due and conſtant uſe of the Sacramenrs] *together with a thankful remembrance of his death* [for this thankful, tender, and melting remembrance of the love of Chriſt, is the moſt certain proof, and ſign of true faith.] *And* (thirdly) *be in charity with all men* [even with profeſs'd Enemies alſo, ſo far forth, as unto them *to pray & pull* all the good things of this, as well as of the life to come; for theſe three, Repentance, Faith, and Charity, *being rightly underſtood*, are *the all* of Chriſtian Religion. But now of this ſummary, the ſhotter ſum is that of *David*, Pſal. 26. 6. *I will waſh my hands in Innocency, O Lord, and ſo will I go to thine Altar*: that is, allowing my ſelf in no Sin; ſo, and ſuch, I will, with greateſt confidence and profit, partake of thy dreadful Myſteries.]

The End.